

# The SWORD of the LORD

Edited by JOHN R. RICE.

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## The Splendid Choice

By MISSIONARY NORMAN LEWIS  
Pampa 2975, Buenos Aires, Argentina

Young people, a quality I admire in men is frankness. I like a man who is straightforward. I appreciate the chap who is honest enough to tell me straight-out what is in his heart, even though I may not agree with him. Fortrightness is a fine thing. Tonight I purpose to be frank. I want to be square with you. Since our time is so limited I want to come right to the heart of the Christian message and say that

### I. When God's Love Met Your Sin, God Planted a Cross to Save You

Yes, God's love met your sin. You have sinned. The Bible says, "All have sinned." You have sinned. God has your number. He has labeled you a sinner and sin is serious. Sin is a deadly cancer that purposes to destroy you in an eternal Hell.

#### Facing Facts

Young people, we are facing facts. These things are true. It will do not one bit of good to pretend to be smart or sophisticated and try to wave these things aside. You have sinned. You know it, and God knows it. I ask you straight-out, what are you going to do about your sin? The Bible declares, "The soul that sinneth, it shall die" (Ezek. 18:4).



Rev. Norman Lewis

Again God says, "The wages of sin is death" (Rom. 6:23).

The man who jokes and jests about his sin is a fool. And fools live close to Hell. I have only met one man who claimed he had never sinned, and that poor fellow was mentally unbalanced. Young people, hear me. We are face to face with the solemnest truths of life.

#### Darkness and Light

What a dark picture, you say. I agree. Sin is always black. But thank God, the picture is not all night and death. The bright side is God's love and the cross He planted to save you. Christ died for you. It was God's Son, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). He deliberately submitted to being crushed under the load of your sins in order to set you free to live for God. See how plain Peter puts it. (I Pet. 3:18). Christ died, "the just for the unjust, that he might bring us to God." Have you yet come to God through Christ? He died so you could.

#### Infinite Love

He died lovingly. The thirteenth chapter of John is very sweet to me. How it tells out the love of Christ! It says, "Having loved his own which were in the world, he loved them unto the end." It was the night of the betrayal. Jesus knew the whole group of His disciples would forsake him and flee. Yet His loving heart was big enough to enfold

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## "And Pitched His Tent Toward Sodom" --Gen. 13:12, 13

By REV. BOB JONES, Sr., D. D.

Founder Bob Jones College, Cleveland, Tennessee

(Preached at Arena in Chicago, May 2, 1946, during Chicago city-wide Life Begins revival campaign. Mechanically recorded for THE SWORD OF THE LORD.)

"And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abraham was very rich in cattle, in silver, and gold. And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord. And Lot also which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were

wicked and sinners before the Lord exceedingly."—Gen. 13:1-13. Now, please note these two verses:

"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly."

This thirteenth chapter of Genesis tells the story of two men who had reached a time of crisis in their lives. It tells the story of magnanimous Abraham and selfish Lot.

### Christians Ought to Get Along Without Strife

I want you to think about Abraham for just a minute. He said, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we be brethren. Is not the whole land before thee?" He really was saying, "You take what you want; I'll take what is left."

Then notice a very significant statement. "The Canaanite and the Perizzite dwelled then in the land." Abram and Lot were in that country as God's representatives. Around them, the representatives of God, there were the Canaanites and the Perizzites, the men who did not know their God. There is nothing in all the world

that hurts the cause of Jesus Christ more than strife among God's people; there is nothing more destructive. I want to stop here just a minute. I want you to get this statement; I do not want you to lose it. You are supposed to have convictions. You are supposed to believe something. If you are a Christian, you are supposed to believe the Bible is the Word of God. You are supposed to believe in the incarnation of Jesus Christ. You are supposed to believe in the vicarious blood

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Rev. Bob Jones

## Hell, the Everlasting Home of the Lost

By REV. HERSCHEL FORD, D.D.

Kirkwood Baptist Church, Atlanta, Georgia

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:23.

A certain minister had just finished preaching a strong Bible sermon on Hell. A man from the congregation said to him later, "Don't you know that the more up-to-date preachers have taken Hell out of the Bible?" The preacher replied, "They may have done that, but here is the trouble; they haven't destroyed the place." Jonathan Edwards preached his mighty sermon on "Sinners in the

Hands of an Angry God" many, many times. It is said that when he preached this sermon men would grip the backs of the pews in order to keep from falling down into the pits of Hell. Now Hell is just as hot as it was when Jonathan Edwards preached about it, and it is just as real as it was when Jesus talked about it.

The doctrine of Hell is not a popular doctrine. I would much rather preach on Heaven, but I would be preaching only a half gospel if I left Hell out. We do not like to talk about Hell. Neither do we like to talk about murder, poverty, sickness or death, but these things are facts just the same. Though we do not like to think about it, we must face the fact of sin and its punishment. We must realize that men do sin in this world, that there is a judgment to come, and that God has reserved punishment for sinners in another world.

### I. There Is a Hell

1. The Bible Teaches It  
The Bible is our sole authority. We are absolutely dependent  
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Rev. W. Herschel Ford

## G. Campbell Morgan Visits Welsh Revival

By REV. GEORGE T. B. DAVIS  
The Million Testaments Campaigns

In the white-heat of the revival, Dr. G. Campbell Morgan, the well-known Bible teacher and expositor, made a special trip to Wales to get his own first-hand impressions of the awakening.

His soul was thrilled and his heart was filled with praise and thanksgiving to God for the things that he saw and heard. He returned to London and gave his congregation at Westminster Chapel a stirring account of his visit.

### Pentecost Continued!

Dr. Morgan began by reading verses 15 to 18 of the second chapter of the Acts of the Apostles:

"For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the

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Rev. George T. B. Davis

### From the Editor's Heart

At the Sword of the Lord Conference on Evangelism at Winona Lake last July, a quiet meeting of evangelists was in progress in Winona Hotel. Dr. Bob Jones, Dr. Hyman J. Appelman, Dr. Jesse M. Hendley, Dr. Jack MacArthur, Dr. Joe Henry Hankins, Dr. Robert J. Wells and I were present, as I remember. We were discussing the deep hunger for revival, the need to recreate confidence in evangelism on the part of the public, and especially the need to train some workers to organize city-wide revival campaigns, where pastors and churches desired to cooperate. Dr. Bob Jones said frankly that he did not have time to train organizers and help to set up revival campaigns for the other evangelists. He said that he did not feel it would be wise for us to have an organization and employ advance men, under the control of the whole organization of evangelists. That might leave room for misunderstandings, delays, and poor management. But Dr. Bob Jones then said something like the following,

"I make a motion that Dr. Rice and THE SWORD OF THE LORD, assisted by Dr. Wells, spearhead

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## The Splendid Choice

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them all. He knew Judas would blister His cheek and sear His heart with the bitterest kiss ever given. Yet He loved Judas. He knew Peter would deny Him in dirty language. Yet He loved Peter. My friend, you can not undo the love of Christ. You may defame it or defraud it; you may blaspheme it. But still it seeks to save you, mighty and tender as the heart of Christ from which it comes.

### He Died Once

Another thing about the cross: On it Jesus died once and forever. He arose the third day to live eternally. Never again will death touch Him with cruel destroying hands. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; For then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:25, 26). Young people, that cross was God's attempt for eternity to save you. You must take Christ or be lost. There is no other way.

To summarize: We have looked into the Bible and discovered that when God's love met your sin, God planted a cross to save you. Now the second point:

### II. God-Serving Preachers Have But One Aim—to Hold That Cross Before You for the Decision That It Demands

The issue is Christ. You must choose. Will you take Him or no?

Now this is the rub. People do not like to choose. They want to sit on the fence. They want to finger in the shadows. They want to be half in, half out. They want to be friends with everyone, enemies of no one. But the

### Bible Says, "Choose."

Moses preached like that. Moses commanded, "Choose." He got the children of Israel to the borders of the promised land, then he talked mighty straight to them. He said, "I command thee this day to love the Lord thy God." He said, "If thine heart turn away... I denounce unto you this day, that you shall surely perish." But Moses made it still stronger. He said, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore choose life" (Deut. 30:18, 19).

After Moses died his mantle of leadership fell on Joshua. Joshua led Israel into the promised land and through many a battle. The time came for Joshua to die. He gathered all Israel together for a message, and straight from his warrior heart came the challenge, "Choose you this day whom ye will serve." Hear me, my friend. If you want to pussyfoot through life, being neither bird nor beast, fish nor fowl, better avoid the Bible. It will put you on the spot.

Elijah preached like that. Elijah thundered, "Choose." True religion was pretty dead in his day. Finally all Israel was gathered at Mt. Carmel for the big contest

between Elijah and the false prophets. Elijah began to bear down on that gang of vacillating Israelites. He said, "How long halt yet between two opinions? If the Lord be God, follow him; but if Baal, then follow him" (I Kings 18:21). Boy, oh boy, that was the straight goods! You would think anyone could make up his mind in the face of those plain words. But what happened? Read it: "And the people answered him not a word." They were just like folks today. They did not want to be put on record.

### Hell's Epitaph

Listen, friends, the recording angel could write Proverbs 1:29 as epitaph on the tombstone of all the lost men now in Hell: "They... did not choose the fear of the Lord." It is a choice. God is asking you to make up your minds.

Some folks say, "Is it fair for God to make us choose?" Yes, it is. For God measured the cost and made you a man. God gave you the priceless gift of freedom to choose. Long before God made the mud cells of the world, or cast a single star into space, He weighed the whole matter. Looking down across the ages God saw that human disobedience would make this world a 6,000-year-long bath of blood. Yet, He made man free to choose. God did not have to do so. I have eaten in the automats in New York where 20c put in the right slot mechanically brings a meat pie, or 15c put in another slot mechanically produces a cheese sandwich, etc. God might have made a thing like man, which when a button was pushed, would say, "Praise the Lord." Or another button, "I love you heavenly Father." What would such a thing be worth to God? Nothing! Less than that! But when one of us poor sinners makes the deliberate choice to receive Christ and serve Him forever, that sets joy bells ringing in Heaven.

### Quit Dallying

The famous Grenfell of Labrador said to scores of different audiences, "I have been converted; I hope you have." What he called his "Adventure" started in a Moody meeting where he went, not to hear Moody but to see a celebrated cricket player. Mr. Moody side-tracked a long-winded prayer by saying to Mr. Sankey, "Let's sing while the brother concludes his prayer." Grenfell who had been at the point of leaving the meeting, was stopped by that remark and remained—to find Christ. He chose, and chose right. His life was changed, as he said, "from one of dallying to one of direction. I found my compass that night."

### My Bread and Butter

Others say, "How will this decision affect my job?" "What about my work?" I think Lot was that kind of a fellow. He was a practical man, Lot was. But I am afraid the beef business cost him his crown. I fear that Lot is one of Heaven's paupers. It happened like this: Lot lived and prospered in company with his Uncle Abraham. And things went well as long as Lot was with Abraham. But the time came when their flocks and herds were too big to be managed well together, so they decided to separate to avoid friction. Abraham generously gave Lot first choice of the land. Lot lifted up his eyes. He studied the rich Jordan valley in which nestled the wicked cities of Sodom and Gomorrah. Sodom and Gomorrah were bad; they were corrupt; they were rotten! And Lot knew it. But he could not forget his business. We read, "Then Lot chose—then Lot chose him all the plain of Jordan." And Lot's whole life, forward to the loss of his possessions and most of his family under the just judgment of God, is all compressed in those three words, "Then Lot chose." And as the curtain drops on Lot, we see him drunk and sinning with his own daughters in a mountain cave. It was the ruinous end of a bad choice.

Young people, there is just one thing to say about your job: If you cannot be a real Christian and keep your job, then quit it.

Give it up. Leave it! God will do better for you than you ever dreamed possible if you will only trust Him.

### Tomorrow, Maybe

But I hear one of you saying, "Don't rush me. I want more time. I don't like to decide under the influence of feeling." At first that sounds sensible, but wait a bit. How long do you want to decide? How many years has it been since you first had a Bible? How long have you known Christ died on the cross for you? How many years have drifted by since you first attended Sunday School or church? And here you are, still on the fence; still blowing hot and cold; still hesitating to commit yourself to Christ and live all for Him. Shame on you! You haven't given a reason at all—only an excuse. But God knows all your heart.

### While Jesus Waits

I once saved a man's life. I was not a hero, but I just happened to be at the right place at the right time. This fellow was as close to being murdered as a man can be and still survive. Seven bullets from an automatic pistol had punctured him. I rushed him to a hospital and by a miracle he lived. Suppose, when I went a few days later to the hospital to visit him, that the nurse had said to him, "Mr. Whittlesby, the man who saved your life is here to see you." And supposing he had said, "Don't rush me; I want more time. Just let him stand outside while I think it over. I don't know whether I care to receive him or not." How would you judge such a man? Can you think of a blacker or more ungrateful heart? But Jesus died for you. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (Rev. 3:20). The man who died for you is waiting at the door of your heart. How long will you keep Him outside?

### In Secret

But someone says, "I agree with what you are saying, Mr. Lewis, but just let me be a secret believer." Will that do? No it won't! Not by God's terms. He says, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9, 10).

A member of my congregation once asked me to visit his old father and try to find out whether he was saved. The request surprised me for I had not doubted the salvation of this Scotch Presbyterian gentleman. I went. The old man was way up yonder in years, and fast losing his sight. The sand had about run out of the hour-glass of his life. I carefully read John 3:1-16, the story of Nicodemus. Then I earnestly pressed the question: "Mr. Brown, have you really experienced personally the new birth I have been reading about?" He said, "Yes, Rev. Lewis, I believe I have." Then he added, "But you know religion has always been a very personal thing to me. I have never talked to anyone about it." I felt like saying, "It sure has been personal. Your own son and daughter-in-law are distressed because they don't know whether you are saved or not!"

Had that man obeyed God? Who would say so? We are saved to tell others. We are saved to be witnesses. God's will is that you should tell others about Jesus. God's will is that you testify to others and either get them saved or put their blood back on their own heads.

Listen; why not say like David, "I have chosen the way of truth" (Psa. 119:30). In New Testament language that could only mean, "I have chosen Christ." For He said, "I am the way, the truth, and the life." If you choose the way of God, you choose Christ. If you choose life, you choose Christ.

### It Is a Choice

I sure do like Moses. He could have my vote any time. What men would call a "lucky chance" gave Moses the opportunity to grow up as the son of a princess in Egypt. The book of Acts tells us that "Moses was learned in all the wisdom of the Egyptians,

## "And Pitched His Tent Toward Sodom"

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atonement. I do not believe any man is a Christian who does not believe in the vicarious blood atonement. You may not know, when you come to Christ, what vicarious and substitutionary mean, but when any born-again man knows what those words mean, he says, "That is true. That is true!" His heart answers to the truth of the substitutional, vicarious blood atonement.

Somebody said to me, "Can a man be saved and not believe in the deity of Christ?" Listen, I will put it this way: all saved people believe in the deity of Christ. You may not understand what deity means when you come to Jesus, but after you trust Him, when somebody tells you that Jesus is God, your heart says, "That is right." And so you also after you are saved always believe in the vicarious atonement and the blood atonement, and you believe in the resurrection, and so on.

Now, we folks who believe these fundamental things ought to get along. Of course I am not going to swallow a lot of these big programs put on by modernistic conspirators. I refuse to give my money to support a modernistic program—missionary, educational, or any kind of program. I refuse to do it. Listen, it would be just as logical for an American to buy a German a gun with which to shoot American soldiers as it is for an orthodox Christian to support modernistic institutions and modernistic causes.

But we Christian people ought not be divided. We folks who believe the Bible, we folks who stand for something, ought to get along individually. "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. 12:18).

I remember years ago when we lived in a certain city my wife and I were sitting on our front porch one morning talking. I looked across the street and saw a woman going down the street. She had her head up in the air. She bowed across the street and spoke to us, but she did not look at a woman sitting on a porch on

and was mighty in words and in deeds." The stage was all set for Moses. He could have had wealth and wives and worldly splendor amidst the dazzling scenes that have given Egypt historic fame.

But Moses saw something lots of folks do not see. He saw that all this world's fond fancies are only a bucket of ashes if you miss God. Moses was hungry for God. He was looking for "a city that hath foundations, whose builder and maker is God." And Moses chose. He chose God and God's way. The Bible puts it thus: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Heb. 11:24-26).

### Not Tomorrow—Now

Oh, young people, decide for Christ! This is life's splendid choice. A boy was taken by his mother to see a lifelike painting of Christ in Gethsemane. As the boy gazed enthralled at the agonizing Saviour, he felt he was in the presence of the actual scene. "Why does Jesus look so sad?" he asked. "Because he is bearing the burden of the world's sin upon his heart," replied his mother. The lad fell to his knees and said, "Lord Jesus, if there is anything I can do, you can count on me." Friend, have you said that? Oh, decide for Christ now! Choose the Saviour now. The choice is yours. Will you say "Yes"? "As many as received him [Jesus] to them gave he power to become the sons of God" (Jno. 1:12).

### Choose Today!

You have read the fine sermon

the other side. I said to Mrs. Jones, "What is the matter?"

"Oh," she said, "They don't speak any more."

"They don't speak?"

"Oh, no. They are members of the church all right, and are supposed to be good Christians; but they don't speak any more. You know she has some chickens and the other woman has some flowers. The chickens scratched up the flowers, and they don't speak now."

Listen, men and women! I would rather have the dove of peace sing in my heart than to have all the chickens that ever scratched up anybody's flowers! And I would rather have the flowers of God's grace blooming in my soul than to have all the flowers that ever bloomed in anybody's yard. Oh, the friction! How the Holy Ghost is grieved in this country when the people of God cannot get along!

Years ago in a Georgia town I was walking down the street with a friend of mine. We passed a home and next to it was a big board wall; it must have been twenty feet high. I said to my friend, "What does that mean?"

"Oh," he said, "this family and the family next door fell out. They are mad at each other and that wall is a monument to their hatred. They put it up there to keep from seeing each other." Isn't it strange that in this world we who are children of God, we who call God our Father, we who call Jesus Christ our Saviour, we who plan to live forever in the same city, should have friction and trouble. Listen! If there is somebody you have mistreated, go ask him to forgive you. If there is somebody in your church with whom you have not made up, make up with him. Let us quit crippling the cause of Jesus Christ!

Now Abraham said, "Let's not have any trouble. We are brethren." Abraham was magnanimous. You cannot defeat a man like that. It is refreshing to meet big men, men who put first things first. I am not surprised that God called Abraham to begin a new race, to be the father of a nation.

Somebody said to me not long

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above by Missionary Norman Lewis. Now let the editor press upon your heart the need for decision this moment. If you are ready to turn from your sin, ready to accept Christ as your own Saviour, to give Him your heart fully today, won't you sign the statement below? Honestly, this moment turn to Christ Jesus and trust Him to save your soul! Then when you have said yes to God in your heart and signed your name to the decision form, please copy in a letter, or write in your own words and tell us the good news. We will send word to Brother Lewis and all of us will rejoice together, and I will send you a letter of counsel and encouragement in the Christian life. Do it today!

Evangelist John R. Rice, Editor  
THE SWORD OF THE LORD  
214 West Wesley Street  
Wheaton, Illinois

Dear Brother Rice:

I have read the sermon, "The Splendid Choice" by Missionary Norman Lewis in Argentina. I admit I am a sinner. I believe that Christ died for me. So here and now, sincerely, I turn my heart to Jesus Christ. I choose Christ instead of Satan. I choose righteousness, instead of wickedness. I give Christ my heart, I trust Him as my Saviour, and this very day I will set out to serve Him and live for Him. I depend on Him to forgive all my sins, save my soul and take me to Heaven.

Signed .....

Address .....

Date .....

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## "And Pitched His Tent Toward Sodom"

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ago, "Do you believe in election?" Yes, sir, I believe in election. I will tell you the kind of election I believe in. If I wanted to build a house, I would go out in the woods and try to elect a tree that would make the best timber to serve the purpose I had in mind. I think that God always picks the best man. He can find to do the job that He wants done. Say what you please about Abraham—he had his faults—but there was one thing true about him: when he was tested, most of the time he was a big man. He had enough initiative and enough determination to get up and move out under God's orders, and in an hour of crisis like this, he was magnanimous and unselfish. He said, "Let's not have any strife. We are brethren; let's live in peace."

### Lot's Choice Put Material Things First

I imagine Lot looked around and said, "Is that so? Well, I will let you know what I want." I imagine he went home that night and talked to his wife about it. He probably said, "You know, dear, Uncle Abraham said that we could have any part of the country we want. We had some trouble. We have so many cattle that we get in each other's way, and our herdsmen are having trouble. Abraham said we ought not to have any trouble, so he said that I could take whatever I want. What will we do about it?" I do not know that he spoke to his wife, but if he was like the average man, he did. It is sort of human nature for a man, when he wants "to sell out," to want to have his wife's consent. He wants somebody to agree with him. Isn't it funny how we humans are about this?

A student came into my office at the college not long ago and tried to get me to advise him to do a certain thing. He said, "I would like to do so-and-so. What do you think about it?"

I said, "Well, I don't think it is the thing to do."

He kept arguing, and finally I said, "Did you come in here to get advice, or did you come in here to convince me that you ought to do what you want to do?" It is so natural for a person to try to get somebody else to endorse the thing he is about to do, especially if the person has a question in his mind about whether it is right to do what he is about to do.

Lot, I imagine, said, "What do you think about it?"

She possibly said, "That is fine land, you know. It is well-watered land."

He may have replied, "Oh, yes, I have thought about that."

She may have answered, "We would be near town, too. I would like to live near town. You know, they say Sodom is a bad place; but they do have a White Way there." (I just imagine this—knowing women as I do.)

So Lot, I imagine, went back the next day and said, "Say, Uncle Abraham, I will tell you what I will do. I will take this land near Sodom."

"Lot, what are you doing?" "It is good land on which to raise cattle," he answers.

"Yes, Lot, but it is a rotten place to rear children! It is all right for your cows and your heifers and your goats and your sheep and your donkeys; but Lot, what about your children?"

Listen! Lot is not the only man who ever took better care of his cattle than he did of his children. There are women here in Chicago who protect their dogs better than they protect their babies. There are mothers in this city who, if their dog were lost and they did

not know where to find it, would go and look all over town; yet they will let their daughters go to Hell and never be disturbed. There are millions of people who put sheep and horses and cows and dogs above the welfare of children. Lot was a materialist. A materialist is a man who puts the material above the spiritual.

I asked somebody the other day if a certain preacher had been called to a certain church.

"Oh yes. He gets a fine salary."

"But," I said, "he had a greater opportunity in the last place."

"Yes, he doesn't have much of a crowd now, but it is an endowed church, and he is well paid."

Listen! A preacher who goes from one place to another because he can get more money is a materialist. If money is a dominating thing in the hour of crisis, you are a materialist. A Christian has no right to choose a job simply because it pays.

I remember in the Bible a verse of Scripture, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). God has signed His name to a blank check, and put that check in the hand of every surrendered Christian on earth. He says, "If you will go my way, I will supply your needs." God never says, "I will give you all you want." God knows better than to promise some people that. God almighty has not enough in this universe to give some men all they want. There are men in Chicago who if God said, "You could have all you want," would take the city, would take the state, would take the continent, the earth, the moon and the stars, and then they would walk up to God and say, "Get off Your throne and let me have it." God did not say He would give you what you want. But God said, "I will supply your needs." No man has to sell out. There are no circumstances in life under which any man has to do wrong. Oh, the materialism in this country! A lot of us Christians pat ourselves on the back and think we are so wonderful, when the dominating, guiding thing in our lives is money.

One time in the state of Indiana when I was a young evangelist, a committee came to me from a certain city and said, "Say, Bob, we have come to ask you to hold a meeting in our city." In those days I was not in any big towns. Usually I was in small towns and small cities.

"Well," I said, "what date do you want me?"

They said, "We invited Bill Sunday two or three times, but he just does not seem inclined to come. So we said we would just show Old Bill something. You are a young evangelist. Come to our city and hold a meeting and we will give you the biggest offering any evangelist ever got." "We will make old Bill's mouth water," one of the men said.

I said, "I am booked for Hartford City, Indiana, for that date."

"But Hartford City is a little town. They can't pay you much."

I said, "Shut up!"

Listen! A Christian is entitled to any money that God gives him as long as he travels the pathway of the will of God. But any man who makes a decision based on money sells out God. You have no right to do it! When the roll call of materialists is heard in eternity, you are going to find deacons and stewards and elders and trustees and Sunday School teachers and other Christian leaders who were dominated by the love of money. It is not money that damns people. It is the love of money that damns them. You

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can be rich and not love money, or you can be poor and love it enough to damn your soul in Hell. Materialism!

In my organization one woman came to me and said, "Dr. Bob, I have an opportunity to get a position nearer home and the position pays more money than I am now getting. What do you think about it?"

I said, "What do you think about it? Are you getting along all right financially?"

"Oh, I have everything I need, and some money in the bank."

"Well, that is more than God promised. He did not say He would give you a bank account. He said He would take care of your needs, so He has done more for you than He said He would do."

"Well," she said, "it is nearer home."

I said, "Did you ask God what He wanted you to do about it?"

You have no right to accept a job just because it is near home. There may be a reason why you should take a job near home, but not just because of that. You have no right to accept a job just because there is more money in it. You know, we are measuring people in this country not by God's gold standard, but by the world's silver standard and greenback standard. We are saying, "He gets a big salary. He is well-paid." So are jockeys at race tracks! So are Hollywood actors and actresses! I have a lot of faults. I am just as full of imperfections as any of you. But never have I accepted an invitation to preach the gospel just for what I would get out of it. If I had to die tonight, I could tell God that and never bat an eye. My mind was made up when I started out with God that the spiritual would be put first. God says, "But seek ye first the kingdom of God" (Matt. 6:33).

That is what Lot did not do. Lot said, "Good place for cattle. Land well watered. Near a city. All that land—"

"Why, Lot?"

"Because it is good land. It is a nice place for cattle, and it is near town."

So Lot sold out that day. Oh, the men I have seen who have sold out! I have met businessmen like that. I have met politicians like that. I have met deacons and elders and trustees like that. I have seen them when they came to a crisis, and they could have been big and magnanimous but they sold out like Lot. Some of you have done it. One time there came a crisis in your home life, there came the hour when you could have done the big thing and stepped over on God's side, but you sold out to the world. You sold out! You thought you made a good deal, but you just played the fool.

### Keeping Up With Sodom's People!

The curtain goes up. It is Sodom. There is a business office there. The man sitting at his desk looks up and says, "How are the cattle? How are the donkeys? How are the sheep getting on? Taking good care of those lambs?" There is a knock on the door, and the man at the desk says, "Come in."

A man walks in and says, "Mr. Lot, I am head of the political ring

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FOUNDER OF BOB JONES COLLEGE, CLEVELAND, TENN.

Dear Friends:

All of us Christian people have our shortcomings and all of us make mistakes, but from many years of experience I have found that the average orthodox Christian, regardless of his denominational affiliation, will support a good cause when he has the right sort of information concerning that good cause.

All of you Christians know that Bob Jones College stands without apology for the "old-time religion" and for the absolute authority of the Bible. You know the institution is engaged in the business of training intelligent, orthodox, consecrated, Christian leaders. Everybody who knows anything about Bob Jones College knows that the college is producing real results in this day of moral chaos and loose living.

Bob Jones College is expanding into a great Christian university and is building a new plant at Greenville, S. C. We are doing this because for lack of room to build we have to turn away from our college in Cleveland, Tennessee, thousands of young people who desire an honest-to-goodness Christian education. The Greenville, S. C., plant is now under construction and we think it will be ready for us to move into in time for the opening of the 1947-48 school year. When we move into this new university plant we will be able to take care of many more students than we can accommodate at our present plant in Cleveland, Tennessee.

We are willing to give our time and effort and we have already given our worldly possessions, and we may now be giving our very life to the cause for which Bob Jones College stands. We are not asking you Christian people to make the sacrifices we are making. But we are asking you to help us and we have never appealed with more earnestness

than we are appealing to you now. You can help us and we believe you will help us. If the readers of this paper will do the following—and you can do it—we will be able with the other money we have in sight to finance the first unit of the university plant. Here is what we need:

We need twenty people to send Bob Jones College \$1000 each. We need forty people to send \$500 each. We need a hundred people to send \$200 each. We need 400 people to send \$100 each. We need two thousand people to send \$10 each. We need four thousand people to send \$5.00 each. We need ten thousand people to send \$2.00 each. And we need twenty thousand people to send \$1.00 each. Now, it is our opinion that ninety-nine out of a hundred of all you people who read this article can send at least one of these amounts and you can do it without making any sacrifice.

Remember, we are not just fighting our battles. We are fighting your battles and the battles of your children and grandchildren. If the Lord Jesus Christ tarries, we have got to have centers like Bob Jones College that are bases not only of Christian education, but also bases of aggressive, fighting, evangelistic propaganda. We are doing our dead level best to carry on this battle. We are asking for your help and we need it and need it badly, and we need it quickly. The next few weeks will be trying and critical weeks. So please let us hear from you right away. May God help you to answer this appeal. Thank you and God bless you.

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in this town. We would like to have you run for alderman."

"Oh, you've got me wrong," says Lot. "I am no politician. I am just a rancher. I do not know much about this city business."

"Huh, after all we have heard about you! Say we need some new blood in our machine. You know, even in this bad town, some of us have a bad name and we would like to get some new blood in our organization. We would like to have you in it. And we can put you in office. We always put our man in."

Lot says, "Oh, I don't think I would be interested. But I will

talk to my wife about it."

"Well," the head of the political ring says, "Good-by. I'll see you again."

Lot turns and says, "Gentlemen, isn't that interesting? Here I am, just an old rancher, and they are trying to get me to run for alderman. Interesting, isn't it? We sure have gone up, haven't we? Say, didn't I put one over on Uncle Abraham? I made a good deal, didn't I? I got the best land, didn't I? You know, Uncle Abraham is a wonderful old fellow. He is awfully magnanimous. He offered me what I wanted, and I took

(Continued on Page 4)

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## "And Pitched His Tent Toward Sodom"

(Continued from Page 3)

it. Yes, I want to know about the sheen, and what about the cattle?"

There is another knock at the door.

"Come in!"

"Hello. Are you Mr. Lot? Well, Mr. Lot, I represent the Chamber of Commerce. I want you on our board of directors. We have heard about your successes. Say, somebody told me you put a big deal over on your Uncle Abraham. Yeah, you got all that good land. That was a great deal you made that day."

"Well, I don't get any special credit," says Lot. "You know, Uncle Abraham is very magnanimous. He offered me what I wanted and I took it. I knew it was a good place to raise cattle and I have been very successful, of course. But I don't deserve any special credit for it. It is just good land, you know."

"Well, how about getting on the board of directors of the Chamber of Commerce?"

"Well, I don't think so. I am just a country man. I don't know anything about this city business."

"Aw, come on, Lot; we know about you. How about it?"

"I'll tell you: I will talk to my wife, and see you later." The curtain drops.

It goes up again. A woman at the door of a lovely home on Main Street presses the button and a maid comes to the door. The lady says:

"Is Mrs. Lot at home?"

"Yes. Yes she is."

"Well, I am Mrs. So-and-So. May I see Mrs. Lot just a moment?"

"Come right in."

She comes in. Mrs. Lot comes in the room, and the visitor says, "Mrs. Lot, I am Mrs. So-and-So. I have a dancing school here in town and I would like to have your daughters in my class."

"Oh, Mrs. Lot says, 'we never did anything like that out in the country. We are country folks, you know. My daughters never have danced.'"

"I know, but you must remember that you are in town now. And you must keep up with the procession. When you are in Rome, you have to do as the Romans do."

Who said that? Where did that thing start? Listen! You do like most folks in Chicago do, and you will wake up in Hell! You do like most people in the world do, and your soul will be damned. God did not tell you to keep up with the age. He told you to keep step with God in the midst of your age. And every man of God who ever lived had to go across the age. Do not you think that the world is your friend. This is the world that put Jesus Christ on a cross. It is the same world that crucified your Lord. What right have you to stand in with the world that nailed the Son of God, your Saviour, to a cross? It is the same world that crucified your Lord. Do you want to make up with a world like that? Oh, the bloody hands of this world, the same world that reached down nearly two thousand years ago and picked up a hammer with one hand and a nail with the other and put that nail in the palm of the hand of your Saviour and drove it through! This world has bloody hands! When it applauds you, you can hear the blood splatter. Do you want that? Do you want the applause of a world that nailed Jesus Christ to a cross and has His blood on its hands? I do not want it! I do not expect it. I never have had it. Let me tell you something. When the godless, unregenerated, unsaved world gets on your side, there is something wrong with you. Don't fool yourself.

Mrs. Lot said, "Well, I don't know. I'll talk to my husband."

The curtain drops for a moment and then comes up again. Somebody else on the porch presses

the button, and the maid says, "Yes?"

"Is Mrs. Lot at home?"

"Yes, yes. Come right in."

"Mrs. Lot, I am Mrs. So-and-So, your neighbor. We are so glad to have you in Sodom. We have heard so much about you and your wonderful husband, and the marvelous deal that your husband made and your good fortune. We would like to have you in our bridge club."

Yes, they had a bridge club in Sodom. It may not have been your kind, but there has always been something that marked the world, something the world does. There has always been a well where wicked people go to draw their pleasure. There has always been something that stamps unregenerate people.

"Why," Mrs. Lot said, "never in my life have I played a game of cards. I do not know one card from another. You don't know my Uncle Abraham and Aunt Sarah. They would think we had gone to the Devil sure. But you know I do try to think about my children. You know you can't be queer. I don't know what to say, but I will talk to my husband about it tonight."

We have a breathing spell and up goes the curtain again. Lot is at home. He and his wife are talking. The children have gone to bed. Lot says, "You know, dear, something very interesting happened today. They want your husband to run for alderman."

"Oh, they do? How wonderful!"

"Yes, and they want me on the board of directors of the Chamber of Commerce."

"Oh, I think that is fine. That is perfectly splendid. And do you know where they want me? They want me to join a bridge club. The finest people in town belong to it. The banker's wife over here, and the man that owns this big plant over here—oh, yes, only the best people. I mean the best families, you know, the older families."

The older the people in Sodom were, the meaner they were. The longer they have lived there, the more momentum they got on their road to degradation. She said, "I do not know what to do. Of course, Uncle Abraham and Aunt Sarah will think we are crazy, but we have to think of the children. And you know, dear, how times have changed."

Who said times have changed? Where did you get that stuff? Times have not changed!

A man said to me one time, "God Almighty has called me to preach Christian evolution. This is a new age."

I said, "In the first place, there is no such thing as Christian evolution. But even if evolution were true, it cannot do this generation any good. Even if it were so, this generation would be in Hell a million years before the universe evolved into perfection. You had better get this gang regenerated before they get to Hell."

"Times have changed," Listen! Do you want to know what times have been? All the way through, the Bible tells the story of the same human nature you have. We live under different conditions. We have automobiles. Somebody said that the automobiles have divided the race between the quick and the dead. Things are moving mighty fast.

Somebody else who was talking about the difference between this day and the old days said that in the old days a fellow would go to see his girl; they would have a fire at one end of the house and an old grandfather clock in the corner. The clock would say, "Take—your—time. Take—your—time. Take—your—time." Now a fellow goes to see his girl. The fire is in a pipe, the light is in a bottle, and the old French clock or the mantle says, "Get together quick! Get together quick! Get together quick!" There is only one difference between this age

and all other ages: We have just been speeding up a little. There is no difference between this day, as far as human nature is concerned, and the days gone. We are just travelling a little faster. A person can go to Hell quicker. It does not take you so long to commit sin. In this day when everything is going at high speed, it does not take you long to commit awful sins and go to Hell. That is the reason the penitentiaries are filled with young people. They got a fast start to Hell.

"Times have changed. We are getting old," Mrs. Lott says, "We must think of our children, you know. They live here. They must go to school here, and they have to do what the fest of them do. We cannot be old-fogy all the time. Things have broadened out anyway, and I really think we will just have to give up a lot of that old-fogy stuff." The curtain drops.

### Contrast Lot and Abraham

There is going to be a great show in Sodom. There are wonderful times ahead of us. Let us walk out and get a little air between the acts and refresh ourselves a little. It is a wonderful night, isn't it? Say, let's slip down to the dessert for just a minute and see what is going on down there. We run down there and see old Abraham and Sarah sitting at their tent door. Abraham reaches over and gets the horny hand of Sarah. Oh, the grandest picture in all the world is a man and woman who have been married for years and who are still in love, who still hold hands as they did in the old days. Abraham and Sarah sit there in the tent door, holding hands and look up into the sky where the stars look like frozen dewdrops in the azure-bellied dome of that oriental sky. After a while Abraham says, "You know, dear, I am getting a little concerned about our children. Do you remember that letter we had from Lot the other day? He was talking about running for alderman, and they want to get him on the board of directors of the Chamber of Commerce. Sodom is a wicked city; and you know, dear, there is something else, too. Lot always was a little selfish. You remember that day when I tried to be magnanimous and told him to take what he wanted and he chose that good land down there. Remember? I thought he was awfully selfish. I never did say anything about it." Wait a minute. Somebody has said that love is blind. Love is not blind. Love just does not always tell what it sees. When the prodigal son was over in that far-away land, I think the father many a night turned over in bed and said to his wife, "Dear, what is the matter? Are you worried?"

"No, I'm not worried. Are you?"

"No, I am not worried. What is the matter?"

"I am just thinking." Just thinking. Do you know what they were thinking about? They were thinking about their boy, their boy away from home. They remembered little traits in him when he was a child. They had not forgotten them; they just did not talk about them. Abraham remembered some things that he probably did not tell Sarah.

Say, but it is too dull back here in the desert. Who wants this dull desert scene? Let us go back. As we walk away we hear the lowing of cattle and donkey bells. We rush back to the city for the next act, and up the curtain goes.

Oh, boy, what a show! Lot has been elected alderman. He is at the gate. The crowd is saluting him. Everybody is saying, "Hurrah for Lot, the man who made good in the city! He came from the country and made a fortune. Look at Lot! Hurrah for Lot!"

Mrs. Lot is at a party playing bridge, trying to smoke her first cigarette.

You know, it is funny what folks will do for the Devil. They will get sick for him in order to learn a bad habit. Not long ago I saw a girl trying to smoke her first cigarette. I cannot get used to that thing. When I was a boy every woman on earth was as pure to me as driven snow on mountain-

tops. I just cannot get accustomed to these women and girls, boisterous and loud, coming out of cocktail lounges under the influence of liquor. I cannot get used to it! Somehow I cannot accustom myself to what is happening. Somehow I can understand men's being bad, but I cannot understand women and girls going to Hell. I just cannot take it in.

I remember my mother. There was not a bad woman in twenty-five miles of my boyhood home. Everybody was decent. Girls could blush. Women were modest. And there was only one divorcee in twenty-five miles of my boyhood home. Oh, the tragedy of horrors in our day!

Lot's wife is there at a party. The children are at a dance, a big ball. Everything is fine. Hurrah for Sodom, the city of excitement. The curtain is down. We walk out and say, "We will get a bit of air. My, it is exciting, isn't it? I wish I knew how it was going to come out. It must be wonderful. A thing could not start like this and not turn out all right. We will be back in just a minute. The next act is going to be wonderful."

**How Life in Sodom Turns Out**  
We go back and sit down. The curtain goes up, and there on the stage is a family scene. Lot is at home, talking to his wife and children. Some visitors are there. They are different from other visitors. They have tender, wonderful voices, and yet a strange dignity. Oh, wait a minute; they are heavenly guests, and they are talking.

"Yes, Lot, we have a torch of the wrath of God to burn up this town, but we were over there in the wilderness talking to your Uncle Abraham. Your Uncle Abraham said to give you a break, give you a chance. And we just thought we would come in and tell you before it happens."

Then there is a voice. There is a noise at the door and there is excitement. Lot says, "No, no, no; don't come in, gentlemen! No, no. Wait; listen, please. No! I have some guests here. Please don't." These angelic messengers go to the door. The wicked degenerates around the door are smitten with blindness. Lot goes back, and they say to him, "Go out and tell your sons-in-law and your daughters. Go tell them to get ready quickly. They haven't a chance after the fire starts, after the wrath of God is poured out. Tell them that God will not stand if any longer. Tell them that He is a God of justice, that His wrath will not hold out forever. Tell them that He is about to pour out His fire on the city. Tell them to get ready, to get out quickly while they have a chance."

Lot says, "All right. Dear, you stay here. All right, children. I will go and wake the married children." In all literature there has never been a picture as tragic as this. Shakespeare never wrote anything like it. In all the literature in all the world you cannot find anything like it.

Old Lot starts down the street. He passes muttering, cursing, perverted degenerates who say, "Yeah, what do you know about God? Hey, here's Lot! He talked about God when he came to Sodom!" Lot goes on through the crowd. The angelic messengers are protecting his family. He comes to a home, knocks. "Children! Children! This is your father. I have sad news for you. This city is going to be destroyed. And some angelic messengers are over at my home. They have been talking to your Uncle Abraham, and Uncle Abraham prayed for us. We have a chance to get out before doom. Get up, children! Get up!" The Bible says, "But he seemed as one that mocked unto his sons-in-law."

I think I can hear them saying, "Aw, shut up! What do you know about God? Shut up!" They were probably home drunk and arguing after a night of riot and dissipation. They said, "You don't know anything. Shut up. We are not going to leave this town. It is a wonderful place and everybody is having a good time. We are not interested in that old-fogy stuff you used to talk about. It is all right for your Uncle Abraham and Aunt

Sarah. They do not know any better. That is all right for your generation, but not for us. We have hit our stride and we are going to have our fun."

Lot goes back to his home, broken and crushed. Gathering around him his wife and two of his daughters, they start out, out beyond the city, out beyond the danger point. He says, "Don't look back! Don't look back! Don't look back!"

His wife says, "Oh, dear, our other children, our children! Has the fire started? Will God burn them?"

"Don't look back; don't look back! If you look back, you will turn to a statue of salt. The fire from the wrath of God will kill everywhere."

There is the odor of burning flesh. What do you smell, Lot? Your donkeys are burned. Your cattle are dead. The land is dried up.

Lot says, "I am not thinking about cattle. My children! My children! My wife!"

Oh, what a fool he was! And listen, there is a fool here tonight. You never saw a crowd this big promiscuously gathered without a fool in it. There is somebody here tonight who has sold God out. You cannot get away with it; God will not let you. You will smell flesh, too, and you will see the flash of God's anger upon your compromise. You cannot get away with it. That business just will not work. Lot took only two of his children out with him, and the ones who went with him disgraced his name.

I remember preaching years ago in a country community in Alabama on Saturday. It was in the days when they had Saturday services. In a little country community this service was held. A man said to me, "Will you go home with me and have dinner?" I went to his home. He lived near the edge of a little village. When we were at the home I could hear the bones of skeletons rattling around there. Something was wrong. I saw shadows over the face of the wife and mother. I saw unshed tears in his eyes. After a while he called me and I followed him out to the cow lot. There wallowing in the filth of

(Continued on Page 5)

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## "And Pitched His Tent Toward Sodom"

(Continued from Page 4)

the cow lot was a drunken fellow about nineteen or twenty years old.

The father said, "He is my boy—my boy, and I did it! I did it!" I said, "I thought you were a Christian."

"I am a Christian, but I backslid and went into the world for a while, went away from God at the formative period of this boy's life. I came back to God, but I had to leave my boy in sin. I got right, but I had to leave him behind me."

You can not beat that game. Nobody ever beat it. Nobody ever will beat it. You can not compromise and walk away from God and sell God out and get away with it. Nobody ever has. Lot lost his money. He lost some of his family. He lost the respect of his neighbors. Nobody respects you when you sell out.

You know, there is one thing you do not have to beg for and that is respect. You may have to pray for bread. You may have to plead for sympathy. You may have to beg somebody to love you, but you can command respect.

When people went out to take Jesus Christ and His eyes looked at them, they fell back. Men always salute an uncompromising character. They will respect you. They may hate you. They may curse you. They may slander you. But this dirty, Hell-bound, degenerate world still lifts its hat when uncompromising Christian people pass. You can command respect. Listen! You have lost that, some of you. Your neighbors know you, and people in churches where you go do not respect you any more. I would rather be dead—I have been cursed and slandered a good deal in my life, but the meanest enemy I ever had knows I am not for sale.

### How Terrible to Lose God's Fellowship!

Oh, what Lot lost! He lost all his cattle, all his land. His children were burned. His wife was gone. He lost his honor, lost his good name. He lost his reputation. He started a stream of sin and damnation that has come across the ages. But he lost something else. Now you listen closely! He lost fellowship with God. I am not discussing with you now whether apostasy is possible or impossible. We will skip that. I am not talking about that. We will talk about what all of us agree about. Whether you believe that men can lose it or whether you believe they cannot lose it, we all agree about one thing: you can get out of fellowship with God. So we will talk about what we all agree on.

It is supposed by commentators that the angel of the covenant in the Old Testament was God. The angel of the covenant did not go to Sodom to get Lot. Three messengers went to Abraham's tent. The angel of the covenant was one of them. There were two other angels there. Those angels were the hounds of God's judgment that picked up the trail of Lot out there near Abraham's home and followed that trail to Sodom. The hounds of God's judgment always pick up the trail. The hounds of the judgment of God are on your trail tonight. You know, this scares me. I am scared! It terrifies me when I think of all the tragedies of character ruined through all the ages; when I think of men who walked with God and whose lights have gone out.

Some time ago I was in a city in a revival and a newspaper story said, "There lives in this town a man who used to be an evangelist. He held great meetings and we are remembering that meeting while Bob Jones is here. This evangelist is no longer an evangelist." I went to see him and he was an elevator boy, an old man with stooped shoulders, then an elevator boy. He was a man who had spoken to thousands. I have heard of him in all parts of America. Oh, what a tragedy! One time the road parted and he took the wrong

road. Tragedy, tragedy! He got out of fellowship with God. God said, "I will pull Lot out of the fire like a brand from the burning, but I cannot keep company with him; he has sold out and I cannot fellowship with a man like that."

Years ago Dr. George Truett, then pastor of the First Baptist Church in Dallas, Texas, who to my mind was the most princely preacher in America in his day, said that years ago in his church in Dallas there was a woman, a wonderful Christian, a prominent woman. Her husband was a worldly, wicked man with a lot of money and a lot of worldly influence. He never darkened the door of a church. But his wife was a Christian. When the wife's only baby was born she was left with a leaking heart and was rarely ever able to come to church. When the little boy grew up to be about ten or eleven years old he was converted, and she did manage to come to church the day he joined the church and was baptized. Dr. Truett said that one day he had a phone call to come quickly over to that home. He said, "I just naturally figured that the woman was probably dying since she had heart trouble. As quickly as possible I got over. The family physician and the husband met me. I said, 'Oh, yes.'"

"No, it is not what you think, Doctor. It is not my wife but my boy who is dying!"

"Oh, your boy?"

"Yes, my boy is dying, Doctor." The physician said, "Yes, he is dying."

"Well, I am sorry, very sorry. What can I do?"

"Well," the husband said, "you know I am not a religious man, but my wife is very devout. She prays. She is a member of your church. My little boy joined your church not long ago. His mother was very happy about it. My wife has heart trouble. And I am afraid that when the boy dies, it will kill her. She cannot stand it. The shock will be more than she can stand. I thought if you could come, you might bolster her up a little bit and help her."

Dr. Truett said he went in, sat down by the bed, took her little thin hand in his, and said, "You understand, don't you?"

"Oh," she said, "yes, Doctor Truett. My baby is dying; I know."

"Well, you are a Christian. Your husband isn't. Neither is your physician. And they are afraid that the shock will kill you because your heart is weak. But I told them that it would not, that you would stand up. I told them that God's grace would sustain you, that your Christian faith would take you through. And you must be brave."

"Oh," she said, "don't worry about me, Doctor. I am all right. It will not kill me. I gave that baby to Jesus before he was born. And you know, Doctor, he has been saved. You remember that Sunday I brought him down there, and he walked up and confessed Christ, and you baptized him. Oh, he is all right, Doctor Truett. I gave him to the Lord and if the Lord wants him, He can have him. Of course I will miss him. He is a precious, wonderful baby. But don't worry about me. I will be all right."

Dr. Truett said that all day he went from her room to the other room where the boy was dying.

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Late in the afternoon when the chill from the black wind of death fanned the face of the boy, the stare got in his eyes, and the jarring rattle of death in his throat, Dr. Truett looked at the physician and the physician said, "You had better go ask her if she would like to come in."

The husband, the doctor, and Dr. Truett walked in. And Dr. Truett said, "Do you want to go see your boy?"

"Yes, I want to kiss him goodbye."

Dr. Truett said, "We will carry you in."

"Oh," she said, "you need not. I can walk."

She got up. Dr. Truett took one arm and her husband took the other. They walked in the room; she got down on her knees by his bed, wiped the sweat from his brow, kissed him and said, "You darling, precious baby! You have been such a sweet baby. Mother gave you to Jesus. You accepted Jesus as your Saviour, and now Jesus is going to take you home. He is going to take you away from me, but it is all right. Jesus wants you, and whatever He wants is all right with me."

A moment later the boy slipped away, and she said, "That is all right, Jesus; You can have him. I will be coming myself pretty soon. Thank You, Jesus, for saving him. I am so glad I am on the way, too, Jesus."

The great big athletic husband began to tremble like a leaf in the wind. He fell down on his knees beside his wife and said, "God, I won't stand it! I won't stand it! I won't give him up! I can't give him up! I won't do it!" The little frail woman put her arm around the convulsive form of her husband and said, "No dear, wait. Listen to me just a moment. You must not do that, dear. You must trust Jesus. Why don't you trust Him, dear, right now? Trust Him. Our baby has gone to Heaven, and I am on my way; why don't you trust Him and come and go with us? Just listen. Just be quiet. Listen to me; I want to talk to you, dear." And she opened up the Word to him.

Dr. Truett said, "I stood there and watched that little woman whom they thought would die from the shock, talk to her husband, that great big athletic man, and try to get him quiet, and I said, 'There is no substitute in human life for the presence of God.' Oh, it is wonderful!"

Oh, listen a moment. The Devil does not have anything for you. Men and women, the Devil does not have anything! The Devil never produced an oak. The Devil never painted a flower. The Devil never lighted a star. The Devil never put any gold and silver in the mines. The Devil never made the flowers to grow. The Devil does not own anything. All he has is stolen property. And if you take something from him and turn your back on God, you are taking stolen property. You cannot get away with it. Let us come clean with God. Let us do it tonight!

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## Hell, The Everlasting Home of the Lost

(Continued from Page 1)

upon it for our knowledge of the future life. Men have written great books, but God has written the one Book which tells us about the life that is to come. Those teachings are very plain on the subject of Hell. Psalms 9:17—"The wicked shall be turned into hell, and all the nations that forget God." Daniel 12:2—"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Matthew 25:46—"And these shall go away into everlasting punishment; but the righteous into life eternal." Revelation 20:15—"And whosoever was not found written in the book of life was cast into the lake of fire."

But someone says, "I believe in Heaven, but I do not believe in Hell." You ask them the question, "Why do you believe in Heaven?" and they say, "I read about it in the Bible. Jesus told us that He was going to prepare a wonderful place where we might live forever." Well, the same Bible which tells us about Heaven also tells us about Hell. And the Bible says much more about Hell than it does about Heaven. We must believe the Bible. Hell is certain and we do wrong when we hide this fact from anyone.

If I saw you racing sixty miles and hour toward an open pit and you knew nothing of this danger, it would be my duty to warn you of the impending disaster. Let me say to you that Hell lies out before all who reject Christ as Saviour. It is certainly, therefore, the duty of the preacher to warn you of the wrath which is to come.

### 2. Human Logic Demands It

When one man murders another we say about the murderer, "That man should suffer; he doesn't deserve to enjoy the peace and happiness which good men deserve." Men are eternal criminals against God; they have sinned and broken His law. Logic says that they must be punished. We read that "Judas went to his own place." God does have a place for those who have trampled His Son under foot. He has a penitentiary for criminals; He has a prison for sinners. But someone will say, "God is too good to send a man to Hell." God does love every man, but His love doesn't cover up His justice. He gives a sinner every chance—He loves him and gives His Son to die for him and constantly pleads with the sinner to give his heart to Christ. If after all this a man is damned, it is not God's fault—it is the fault of the sinner. God is love, but

God is just, also.

There are two places for the soul of man. It is unthinkable that murderers, thieves, liars, and adulterers will go to Heaven. Heaven would become Hell if it were filled with such people. Logic, therefore, demands that there shall be some place where the evil are punished. The name of this place of punishment is Hell.

### II. What Kind of a Place Is Hell?

1. Hell Is a Place of Separation  
"Depart from me ye cursed." Hell means separation from God's presence and from God's blessings. Hell means separation from our loved ones who are at home with God.

Here is a soul who has been brought to judgment. He has lived in sin. He has spurned his father's prayers and his mother's tears. He has scorned every invitation to his heart. He has said, "I will live without God." At the eternal judgment throne Justice says to the archangel: "Gabriel, take this man and cast him into Hell and away from the presence of God." Gabriel binds the man and holds him over the mouth of the chasm and the man looks down, down, down. There is no bottom to the pit. He hears the groans and curses of lost souls. His heart quakes within him. Where now is his might? Where is his self-righteousness? Where his boasting about living without God? The angel hurls him down into the bottom of the pit and the man goes screaming into Hell to suffer forever and ever. He is separated from God and from his loved ones forever. This is just a part of Hell.

### 2. Hell Is a Place of Suffering

Men suffer here, but this is nothing to compare with the suffering of Hell. For that is surely the intensest sort of suffering. Someone may ask the question: "Do they have literal fire in Hell?" We cannot answer that question, but Jesus used sufficient language in describing the place. He talked about "the hell of fire," "the place where the fire is not quenched," "the furnace of fire," "the lake of fire." He tells about a man being "tormented in this flame." We have as much right to interpret this fire as being literal as we do of other references to fire in the Bible. The Bible speaks of the "fire on Elijah's altar," and we know that it was real fire. The Bible speaks of the bush which burned with fire but was not consumed. We know that this was real fire. We cannot say, then, that Hell isn't real fire—it is that

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## Death in the Pot



J. Elwin Wright  
LL. D.

This pamphlet is an appraisal of the Federal Council of the Churches of Christ in America by Rev. J. Elwin Wright, LL.D., secretary of the National Association of Evangelicals. Every minister in America and every interested layman should read this careful review of the Federal Council of Churches, its modernism, its pacifism, its social gospel, its overlordship of the churches, its friendliness to communism.

The pamphlet has six chapters and 56 pages. It is very carefully written in scholarly and accurate language and with moderation and restraint. It must be respected because it is filled with facts, facts that Christians ought to know. The Federal Council's position, denying the diety of Christ, its control by infidels, its plans to socialize and communize America, its hindrance to national defense, ought to be known by thinking people everywhere.

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## From the Editor's Heart

(Continued from Page 1)

the movement of mass evangelism in America for us."

Dr. Appelman, as I recall, seconded the motion, and the other brethren voted unanimously that I should take this burden of employing and training advance men to set up union revivals for reputable evangelists, those associated with THE SWORD OF THE LORD particularly.

At that time I had William F. Mann, a splendid construction and mechanical engineer, who had left his profession with the airplane industry to help me set up union revival campaigns. Since then I have employed Dr. Harrison M. Pierce, a fine Christian physician and surgeon, and he is doing splendid work in setting up revival campaigns for Dr. Wells, Dr. Hankins, for me and other evangelists.

This is only one item of the heavy burdens that I carry, and I feel led to call on you to join in earnest prayer that God will lift up my hands, will give wisdom, will raise up friends, will supply the necessary means for the manifold works we are attempting to carry on to bring back mass evangelism to all the cities of America in the power as great as in the days of Moody.

To carry on THE SWORD OF THE LORD as the mouthpiece of reputable, Spirit-filled, successful evangelism in America; to publish the best revival literature; to carry on the Sword Book Club; put on great conferences on evangelism this year at Toronto, Canada, Winona Lake, and at Franklin, Ohio Chautauqua grounds; to try to defend the evangelists and evangelism against infidels and misguided Christians—that is a tremendous task and I covet your sympathetic prayers and cooperation. We expect to add other advance men, revival organizers, to set up great union campaigns on the invitation of interested groups of pastors and laymen; to put on great conferences on evangelism in principal centers in America; to promote and train proven, godly evangelists so they may develop into the fullest usefulness, with the confidence of the Christian public—these are our aims.

### Let Us Cover the Carolinas With Revival Campaigns!

The National Laymen's Evangelistic Association, with headquarters at Charlotte, North Carolina, works in eleven southeastern states and has local organizations of Christian laymen in the principal towns and cities of these states. They have asked me and The Sword of the Lord Fellowship of Evangelists to put on a series of simultaneous union revival campaigns in the Carolinas in the fall months of September, October and November. Leaders of the laymen's group from many states met at Lima, Ohio, during our revival campaign there, and again February 6th and 7th at Charlotte, North Carolina, with Mr. William F. Mann and Mr. Willis Haymaker, Sr., representing THE SWORD OF THE LORD and the evangelists associated with this paper. Other details will be announced soon.

At present the plan is to try to enlist pastors and laymen in every city and town in the Carolinas with 10,000 population or more, (and a good many towns with smaller population) to put on union revival campaigns. They will be truly union campaigns, God willing, sponsored by the pastors and churches and laymen of each local committee. We believe that the best Christian pastors and laymen of these two states will join heartily in such plans, will be glad to select an evangelist from a group of only the most reputable and spirit-filled evangelists. Certainly the local pastors must take the leadership in the local campaigns and other efforts must be made to build up the good churches and get the converts lined up with the Bible-believing churches in the various cities where campaigns are held.

Already the best evangelists in America have consented to cooperate in the campaign. It will be

necessary for some evangelists to hold two or three campaigns to cover the area. As far as possible, we would like the campaigns to be simultaneous, but we will have to fit into the local situations and with the time available in the evangelists' schedule.

It is planned that advance work will be done by William F. Mann and Dr. Harrison M. Pierce, representing THE SWORD OF THE LORD; and assisting them, Mr. Willis Haymaker, long fellow-worker of Dr. Bob Jones; Mr. Cliff Smith of Los Angeles, associated with Dr. Appelman; and three field secretaries of the National Laymen's Association.

How blessed if we could have some fifty large city-wide, union revival campaigns in the Carolinas in the fall months, with many thousands of souls saved!

The problems are many. Pray that God will give us wisdom. Pray that godly pastors and Christian leaders throughout that area will be willing to help. And pray that the enormous expense which we will have to have in setting up so many campaigns, may be provided. Some godly Christian laymen could put \$5,000 into this work of organizing these two states for great union revival campaigns in cooperation with the pastors and churches who believe in revival and reap greater interest on his investment than in almost any other thing I can think of. Or several laymen might want to combine to underwrite part of the necessary expense. Of course the expense of organization must be kept at a minimum, and most communities will be willing to take care of the organizing expense out of their union revival campaign budget when the meetings are held. Meantime, many men must be working months ahead of time in planning, enlisting, organizing, advertising, selecting auditoriums, getting out the publicity, etc. Will you who read this pray earnestly?

### I Have Been Hearing Sinners Pray!

I know how Paul and Silas felt when the poor jailor in Acts, chapter 16, fell down before them and cried, "What must I do to be saved?" Last night, in a union campaign at Shenandoah, Iowa, it was a bitterly cold night and the attendance was relatively small. We had planned a prayer meeting after the evening service, and perhaps twenty or twenty-five people gathered to wait on God. The second person who prayed began to pray that God would save him! He was on the front seat at the prayer meeting, and with tears cried out to God. A good pastor gave him some Scripture; got him to fully trust the Lord, and he was wonderfully happy! Some other people prayed and then a young woman began to pray like this: "Lord, I never have prayed before, but I am going to try! I know I have committed many, many sins. Please forgive me and save me! I will try my best, Lord!" Then I told her she must simply put her trust in the Lord, and so she continued her prayer, telling the Lord that she would believe in Him and depend upon Him as her own Saviour.

Others went on in prayer, and then on the second seat a young man began to pray: "Lord, save me tonight!"

The other day, speaking to the congregation, I quoted that little verse from a Negro spiritual which says,

I've been listening all the night long,

I've been listening all the day;

I've been listening all the night long,

To hear some sinner pray!

I told how my heart was hungry to see conviction settle upon people and to see the great revival break out. The first week of these union campaigns my heart can hardly wait for the thing to begin to break open. Well, thank God, last night I heard sinners crying to God for mercy!

The hunger in all this Iowa country is amazing. Last night, with below-zero weather, a bus load of forty-one young people came from Grace Bible Institute in Omaha, some sixty-five miles away, I think, and three other automobile loads came along. On

Wednesday night two men drove two hundred miles from a town in Missouri to be in these revival services. They were so blessed the first night that they talked it over and decided to stay over another day and another night. Another party drove 120 miles, and practically every night people are present who have driven sixty miles or fifty miles.

If America does not have a great revival, it will be because of the unbelief of our preachers and the small plans of our churches and the lack of power. For everywhere there is a hunger, a deep hunger for the Word of God. Despite all the worldliness, all the prayerlessness, all the rampant sin and unbelief, there is a remnant that is crying to God, a remnant that wants revival.

### Save Your Vacation Time NOW for "Sword" Conferences!

May 10-18, THE SWORD OF THE LORD will put on a great conference on evangelism in Massey Hall, Toronto. Dr. Oswald J. Smith and the Peoples Church will cooperate, as will Rev. Charles Templeton and his great church. Youth for Christ will cooperate, and leading Bible-believing churches and pastors throughout the province, we believe, will unite. Dr. Robert J. Wells went last week to Toronto to help make preliminary plans. A little later someone will spend a great deal of time, God willing, in maturing them. Oh, if God will smile upon us and if we can gather hundreds and hundreds of Canadian ministers and thousands of common folk, to talk to them about revival! Remember the dates in Toronto, Canada, May 10-18, and those who can, plan to attend.

At Winona Lake, the annual Sword of the Lord Conference on Evangelism will be held July 6-13. The speakers will be great soul winners, Dr. Harry D. Clarke, eight years with Billy Sunday, will be in charge of the song-leading. Rev. Elbert Tindley, famous colored soloist, and Mrs. Tindley, will be there, and you have never heard such singing in your life. I believe, as you will hear at this conference. Leading singers and song writers of the nation will be present for a special day emphasizing gospel music. There will be a giant laymen's day. We hope Mr. R. G. LeTourneau can be present to speak.

Winona Lake is an ideal place to spend a week's vacation among devout Christians, having your heart stirred to win souls. Oh, that the breath of Heaven may come in greater power than ever this year! You had better send in your \$2.00 reservation fee at once if you expect to attend, and tell what kind of accommodations you desire. Remember the date at Winona Lake, July 6-13.

The first Sword of the Lord Youth Conference will take place August 25th through Labor Day, September 1st, at the Chautauqua Conference Grounds near Franklin, Ohio. I understand that they have accommodations for 480 young people. Dr. Robert J. Wells and Evangelist Del Fehsenfeld will be director and associate director of that conference, but I will be there personally, God willing, on the program. There will be some greatly used, Spirit-filled speakers, with wonderful music led by Harry Clarke, God willing, and we expect thousands of people to drive in for the evening services from Hamilton, Dayton, Cincinnati, and other Ohio cities nearby. The auditorium on the grounds seats about two thousand. There is a giant swimming pool, there are canoes and rowboats on the river, a riding stable, five concrete tennis courts, shuffleboard, bicycles for hire, grounds for baseball, etc. It will be a wonderful vacation spot for young people. Afternoons will be given to recreation, rest and play. But the mornings will be given to Bible study; the vesper hour will be given to earnest devotions, help on consecration, separation, soul-winning and such matters; the evenings will be given over to great mass meetings in which we hope for tremendous crowds and blessed soul-winning results. Remember the time, August 25-

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## Hell, The Everlasting Home of the Lost

(Continued from Page 5)

or something worse.

You may say that the Bible descriptions of Hell are just pictures. Well, the real thing is usually worse than the picture. We are not afraid of the picture of a storm, or of the picture of a forest fire, but we are afraid of the real thing, for it is much worse than the picture. If the Bible is simply giving us a picture of Hell, surely then, Hell, the real thing, must be much worse.

### 3. Hell Is a Place of Eternal Suffering

It would not be so bad if we had hope that the suffering some day would end, but it is eternal and everlasting. When we think of the body being consumed in Hell and realize that this suffering never ends, we come to know what a terrible place, indeed, it must be. Death is a monster on earth, but men would welcome it as an angel in Hell. If death could go down into Hell and relieve the suffering of those who are there, the damned would rejoice, but death never comes to put an end to existence in Hell.

We cannot do without hope in this world; yet there is no hope in Hell. It is suffering, suffering, suffering, and no hope of escape. When you are sick you hope that you will soon be better. When business is bad you hope that it will soon improve. When you are in debt you hope that you will soon be relieved of this debt. In this world we can always hope for something better, but there is no hope for those who go down to Hell. "Forever Lost" is written upon every chain of Hell and blazes in every fire of that lost region.

Sixteen miles from Atlanta, Stone Mountain lifts its head toward the sky. This mountain is certainly a modern wonder of the world. There isn't another mountain within twenty-five miles, but this great solid mass of stone has stood there through the years attracting the interest of millions of people. It is about three-fourths of a mile high and eight miles around the base, and is formed of solid granite. Someone has used this story to illustrate the length of eternity. Suppose an eagle flew over the mountain every one hundred years, and simply touched the top of the mountain with the tip of his wing. He would then go away and come back again at the end of another hundred years, tipping the mountain again with his wings. When through this process the eagle had worn the mountain down level to the ground about it, eternity would have just begun. Think, then, about how terrible it will be to spend all of that eternity in Hell! Oh, the suffering of Hell!

### 4. Hell Is a Place of the Lowest Associations

Revelation 21:8—"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

But someone will say, "I am not a bad sinner—I do not belong in that crowd." You will notice, however, that this Scripture includes the "unbelievers." They may be good people, but if they have not believed in Jesus Christ they will be just as much lost as the murderers and whoremongers.

Some years ago up in Virginia a preacher was holding a revival meeting. A certain young lady, who wasn't a Christian, walked

down the street one night after the service with her father and with the preacher. The preacher had sought in vain to win her to Christ. As they walked along they passed by a carnival and saw a group of drunken women. The sight was repulsive. Suddenly the preacher said to the young woman, "How would you like to live with them?" In amazement the young woman said, "What do you mean?" And the preacher said, "If you do not give your heart to Christ you will have to live with them, not in this world, but throughout all eternity." The young woman saw the point and immediately left her sin and gave herself to Christ. Yes, Hell is a place of the lowest associations.

### 5. Hell Is a Place Where Men Reap the Harvest of Their Sinful Influence

"There will be weeping and wailing and gnashing of teeth." Certainly men will gnash their teeth as they reap the harvest of their sinful years. One man will gnash his teeth at a companion, saying, "You led me to this place—you told me to take my first drink." And the other one will say in reply, "Yes, but you made me even worse than I was by your influence." A son will turn to his father and as he gnashes his teeth, he will cry out, "Father, you led me here! You had no time for the church. You left Christ out of your life. I followed you and went down into sin and I am here today because of you." A daughter will turn upon her mother and as she gnashes her teeth, she will say, "Mother, you led me to this place! You gave all your time to the world—you had no time for Christ. I followed you and now I am lost because of it!" Oh, yes, my friends, each of us has an influence—we lift people up or we cast them down. We take them to Heaven or we take them to Hell. This thought ought to sober us and make us live rightly before God and before those who are looking to us on every side. In Hell you reap the harvest of sinful influence.

### 6. Hell Is a Place of Memory

Abraham said to the rich man in Hell, "Son, remember," and this man did remember. And the memory of his misspent life simply added fuel to the fires of Hell. If you go to Hell you will remember some things, also. You will remember the gospel sermons that you heard. You will remember your mother's prayers. You will remember the personal words which were spoken to you by your friends. You will remember every time you came to church. You will remember how the invitations were given and how you turned Christ down and did not come to Him. Yes, you will remember, but it will be too late. You will be beyond redemption. You will be shut up in Hell forever with your memory.

### III. Who Goes to Hell?

#### 1. Lost Sinners Go to Hell

"The soul that sinneth, it shall surely die." "The wages of sin is death." God has never changed these eternal statements. God is against sin and sin is against God and it must be punished.

#### 2. The Unbelievers Go to Hell

One man will say, "I don't believe in Christ. He is not my Saviour, but I am living a good life." Yes, but the Bible tells us that the unbelievers will have their part in the lake of fire. "He that believeth not is damned already." You can go your way without Christ now, but some day you will

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## G. Campbell Morgan Visits Welsh Revival

(Continued from Page 1)

prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy."

"I have not read these words as a text but as an introduction to what I desire to say, as God shall help me, concerning the most recent manifestation of Pentecostal power. I refer to the great work of God that is going on in Wales at this time. In the simplest way I want to speak to you of what my own eyes have seen, my own ears have heard, and my own heart has felt.

"Yet I cannot help reverting, before going further, to the passage that I have read in your hearing. Peter stood in the midst of one of the most wonderful scenes that the world has ever beheld. When men said of the shouting multitudes that they were drunk, Peter said, No, these men 'are not drunken as ye suppose'; but 'this is that which was spoken by the prophet Joel.' If any one shall say to me, 'What do you think of the Welsh revival?' I say at once, 'This is that.'

"This is no mere piece of imagination, and it certainly is not a piece of exaggeration: 'I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy,' is the promise now evidently fulfilled in Wales. If you ask for proof of that assertion, I point to the signs. 'Your young men shall see visions.' That is exactly what is happening. It does not at all matter that this cynical and dust-covered age laughs at the vision. The young men are seeing it. 'And your old men shall dream dreams,' and that is happening. The vision goes forward, the dream goes backward; and the old men are dreaming of '59, and feeling its thrill again. Yea, 'and on my servants and on my handmaidens, I will pour out in those days of my Spirit, and they shall prophesy.' It does not at all matter that some regular people are objecting to the irregular doings. 'This is that.' If you ask me the meaning of the Welsh revival, I say, without one single moment's doubt, IT IS PENTECOST CONTINUED.

"Let me talk familiarly and quietly, as though sitting in my own room. I left London on Monday, reaching Cardiff at 8:30 that evening. My friend who met me said to me, 'What are you going to do? Will you go home, or will you go to the meeting?' I said, 'What meeting?' He said, 'There is a meeting in Roath Road Chapel.' 'Oh,' I said, 'I would rather go to a meeting than go home.' We went. The meeting had been going on an hour and a half when we got there, and we stayed for two hours and a half before going home. The meeting was still going on, and I had not then touched what is spoken of as—it is not my phrase, but it is expressive—the 'fire zone.' I was on the outskirts of the work. It was a wonderful night, utterly without order, characterized from the first to last by the orderliness of the Spirit of God.

"It was my holy privilege to come into the center of this wonderful work and movement. Arriving in the morning in the village, everything seemed quiet, and we wended our way to the place where a group of chapels stood. And everything was so quiet and orderly that we had to ask where the meeting was. A lad, pointing to a chapel, said 'In there.' Not a single person was outside. Everything was quiet. We made our way through the open door and just managed to get inside, and found the chapel crowded from floor to ceiling with a great mass of people. What was the occupation of the service? It is impossible for me to tell you fin-

ally and fully. Suffice it to say that throughout that service there was singing and praying and personal testimony, but no preaching.

### Spirit Controlled

"It was a meeting characterized by a perpetual series of interruptions and disorderliness. It was a meeting characterized by a great continuity and an absolute order. You say, 'How do you reconcile these things?' I do not reconcile them. They are both there. I leave you to reconcile them. If you put a man into the midst of one of these meetings who knows nothing of the language of the Spirit, and nothing of the life of the Spirit, one of two things will happen to him. He will either pass out saying, 'These men are drunk,' or he himself will be swept up by the fire into the kingdom of God. If you put a man down who knows the language of the Spirit, he will be struck by this most peculiar thing. I am speaking with diffidence, for I have never seen anything like it in my life. While a man praying is disturbed by the breaking out of song, there is no sense of disorder, and the prayer merges into song and back into testimony and back again into song for hour after hour without guidance. These are the three occupations—singing, prayer, testimony. Evan Roberts was not present. There was no human leader.

"As the meeting went on, a man rose in the gallery and said, 'So and So,' naming some man, 'has decided for Christ,' and then in a moment the song began. They did not sing 'Songs of Praises,' they sang 'Dolch Iddo.' The weirdness and beauty of it swept over the audience. It was a song of praise because that man was born again. There are no inquiry rooms, no penitent forms, but some worker announces or an inquirer openly confesses Christ. The name is registered and the song breaks out; then they go back to testimony and prayer.

### Stands in Crowded Meeting for Three Hours

"In the evening exactly the same thing happened. I personally stood for three solid hours wedged so that I could not lift my hands at all. That which impressed me most was the congregation. I looked along the gallery of the chapel on my right; there were three women and the rest were men packed in solidly. If you could but for once have seen the men, evidently colliers, with the seam that told of their work on their faces—clean and beautiful. Beautiful, did I say? Many of them lit with Heaven's own light, radiant with the light that never was on sea nor land. Great rough, magnificent, poetic men by nature, but the nature had slumbered long. 'Today it is awakened, and I looked on many a face and I knew that men did not see me, did not see Evan Roberts, but they saw the face of God and the eternities. I left that evening at 10:30, after having been in the meeting three hours, and it swept on, packed as it was, until an early hour next morning: song, prayer, testimony, conversion, public confession of sin by leading church members, and the putting of it away, and all the while no human leader, no one indicating the next thing to do, no one checking the spontaneous movement.

"When these Welshmen sing, they sing the words like men who believe them. They abandon themselves to their singing. No choir, did I say? It was all choir. And hymns! I stood and listened in wonder and amazement as that congregation on that night sang hymn after hymn, long hymns, sung through without hymnbooks. Oh, don't you see it? The Sunday School is having its harvest now. The family altar is having its harvest now. The teaching of hymns and the Bible among those Welsh hills and valleys is having

its harvest now. No advertising. The whole thing advertises itself. You tell me the press is advertising it. I tell you they did not begin advertising it until the thing caught fire and spread. And let me say to you, one of the most remarkable things is the attitude of the Welsh press. I come across instance after instance of men converted by reading the story of the revival in the Western Mail and the South Wales Daily News.

### A Divine Visitation

"Whence has it come? All over Wales—I am giving you roughly the result of the questioning of fifty or more persons at random in the week—a praying remnant has been agonizing before God about the state of the beloved land, and it is through their prayers that the answer of fire has come. You tell me that the revival originates with Roberts. I tell you that Roberts is a product of the revival. You tell me that it began in an Endeavor meeting where a dear girl bore testimony. I tell you that was part of the result of a revival breaking out everywhere. If you and I could stand above Wales, looking at it, you would see fire breaking out here, there, yonder, and somewhere else, without any collusion or prearrangement. It is a Divine visitation in which God—let me say this reverently—in which God is saying to us: See what I can do without the things you are depending on; see what I can do in answer to a praying people; see what I can do through the simplest, who are ready to fall in line, and depend wholly and absolutely on Me.

### Turning Christians Into Evangelists

"What effect is this working producing upon men? First of all, it is turning Christians everywhere into evangelists. There is nothing more remarkable about it than that, I think. People you never expected to see doing this kind of thing are becoming definite personal workers. Let me give you an illustration. A friend of mine went to one of the meetings. He walked to the meeting with an old friend of his, a deacon of the Congregational Church, a man whose piety no one doubted, a man who for long years had worked in the life of the church in some of its departments, but a man who never would think of speaking to men about their souls, although he would not have objected to someone else doing it.

### Deacon Wins 18 Young Men

"As my friend walked down with the deacon, the deacon said to him, 'I have eighteen young men in an athletic class of which I am president. I hope some of them will be in the meeting tonight.' Presently there was a new manifestation. Within fifteen minutes the deacon left his seat by my friend and was seen talking to a young man down in front of him. Soon the deacon rose and said, 'Thank God for So and So,' giving his name, 'he has given his heart to Christ right here.' In a moment or two he left him, and was with another young man. Before that meeting closed that deacon had led every one of those eighteen young men to Jesus Christ. And this was the man who never before thought of speaking to men about their souls.

"My own friend, with whom I stayed, who has always been reticent of speaking to men, told me how, sitting in his office, there surged upon him the great conviction that he ought to go and speak to another man with whom he had done business for long years. My friend suddenly put down his pen and left his office and went on 'Change,' and there he saw the very man he had come to seek. Going up to him and passing the time of day, the man said to him, 'What do you think of this revival?' He looked his friend squarely in the eye and said, 'How is it with your own soul?'

"The man looked back at him

and said, 'Last night at twelve, for some unknown reason, I had to get out of bed and give myself to Jesus Christ, and I was hungering for some one to come and talk to me.' Here is a man turned into an evangelist by supernatural means. If this is emotional then God send us more of it! Here is a cool, calculating business shipowner that I have known all my life, leaving his office to go on 'Change,' and ask a man about his soul.

"The other day down in one of the mines—and I hope you understand I am only repeating to you the instances that came under my personal observation—the other day in one of the mines a collier was walking along and he came, to his great surprise, to where one of the principal officials in the mine was standing. The official said, 'Jim, I have been waiting two hours here for you.' 'Have you, sir?' said Jim. 'What do you want?' 'I want to be saved, Jim.' The man said, 'Let us get right down here,' and there in the mine the mining official, instructed by the miner, passed into the kingdom of God. When he got up he said, 'Tell all the men, tell everybody you meet, I am converted.' Straightway confession.

"The movement is characterized by the most remarkable confession of sin, confessions that must be costly. I heard some of them, men rising who have been members of the church, and officers of the church, confessing hidden sin in their hearts, impurity committed and condoned, and seeking prayer for its putting away. The whole movement is marvelously characterized by a confession of Jesus Christ, testimony to His power, to His goodness, to His beneficence, and testimony merging forevermore into outbursts of singing.

### Men Are Seeing God!

"Men are seeing God. Well, but you say that will pass. It is passing. The vision is passing out into virtue. Men are paying their debts, abandoning the public-house and treating their horses well. Did you say the next revival would be ethical? It is that, because it is spiritual, and you will never get an ethical revival except in this way. Vision is merging into virtue. Theatrical companies are packing up and going back because there are no audiences, and on every hand there is sweeping down these Welsh valleys a great clean river. It is the river of God, and men are being cleansed in it, in personal and civic relationships. Tradesmen are being startled by men paying debts. An emotion that will make a man do that is worth cultivating, and it is good all the way through.

"No man ever yet could describe a burning bush, and I know I have not described this to you.

"There is nothing so important as the saving of men, and when the church says that, and is ready, God will come. We need then to wait upon Him in earnest, constant prayer. Oh, brothers, sisters, pray, pray alone! pray in secret! pray together!"

This is the seventh in a series of articles taken from the book, *When the Fire Fell*, by George T. E. Davis and presented to the readers of *The Sword of the Lord* by the kind permission of the author.

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## From the Editor's Heart

(Continued from Page 6)

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# Hell, The Everlasting Home of the Lost

(Continued from Page 7)

believe in Him and it will be too late.

## 3. The Rejectors of Christ Go to Hell

To trample God's only begotten Son under foot is the greatest sin that a man can commit. But you say, "I do not drink; I do not curse; I have never committed adultery." But this is the sin that damns—you have rejected Christ as your Saviour. If your name isn't written in the Lamb's Book of Life you will be cast into the lake of fire. You may go through life saying, "I am too busy with this world—I have no time for Christ." At last you will have time to die and you will wake up in Hell because you have rejected the only way of salvation.

## IV. When Does Hell Begin?

### 1. Conscious Suffering of the Soul Begins at Death

The bodies of the wicked are not raised until a thousand years after the coming of Christ, but the suffering of the soul begins at death. However, this is the suffering which comes before the judgment of the Great White Throne and isn't the full measure of the suffering which the lost soul will later be forced to endure.

### 2. The Suffering of the Body Begins at the Judgment of the Great White Throne

The Bible teaches that at the resurrection of the wicked dead the soul and body will come together, face the judgment of the Great White Throne and then be cast into Hell. Revelation 20:13—"And the sea gave up the dead which were in it; and death and Hell delivered up the dead which were in them; and they were judged every man according to their works."

But someone says, "Why do we have the judgment of the Great White Throne if suffering begins with the soul at death?" When a lost man dies his soul goes to the place of suffering. At the Great White Throne Judgment his soul and body (reunited) will face the Throne. All the works of life will be over and the man will be judged according to the works done. The sinner is already lost because he rejected Christ in this world, but his suffering will be determined by the evil works done here in the body.

The Bible seems to teach that there will be degrees of suffering in Hell. "For unto whomsoever much is given, of him shall much be required." Jesus tells us in the parable of the steward that the one who knew the Lord's will and did it not would be beaten with many stripes, but the one who knew not His will and committed things worthy of stripes, should be beaten with few stripes.

When a man dies his work isn't done and the man must be judged according to his works. For instance, a certain man writes a book—this man dies, but after death this book still does an evil work, leading men away from Christ. At death he cannot be judged according to his works, because his works are not yet finished. But when he faces the Great White Throne all the results will be in and he shall be judged according to the finished work.

So we see that while suffering

begins at death, this isn't the full measure of suffering. At the judgment all works will be complete and lost men will then suffer according to those works. We must remember, then, that a man goes to Hell because he rejects Christ, and he suffers in Hell according to the evil works done as an unbeliever.

## V. How to Escape Hell

### 1. Turn From Your Sins

Don't say that God sends you to Hell—it is your sin which does this. You must turn away from your sin, for God is a holy God and you cannot carry your sin up to Heaven with you. If you hold to your sin you will go down to Hell with it, and throughout all eternity sin will mock you, crying out, "Ah, ha! It was sweet to sin while you were living, but you will pay for it now."

Why did the rich man go to Hell? It was because he did not repent. He might have been a good church member, but he did not repent of his sins. Listen to him as he cries out, "Tell my brothers to repent so they shall not come to this place." That is why anyone goes to Hell. The only way to escape Hell and get to Heaven is to repent of your sin.

Some lost men may knock at the door of Heaven, crying out, "Let me in! Let me in!" The question

will come back, "By what right do you expect to enter Heaven?" And the man will say, "My mother is in there. She loved me and prayed for me." But the answer will come back, "That doesn't matter now. You did not pray for yourself; you did not trust Christ." "But," the man will cry out, "my father is there. He was a good man. He told me about Christ." And the answer will come back, "Yes, he is here, but you cannot get in because you rejected Christ. You did not heed the warnings of your father." The prayers of your loved ones may be piled up to the stars for you, but this will not get you into Heaven unless you repent of your sin and come to the Saviour.

A godly woman dreamed that she stood near the Great Judgment Throne. She was on one side and her children were on the other side. The children cried out, "Mother, must we part?" And she said, "If it were possible I would take you with me," but just then an angel touched her and she was transformed and changed in every way. Having now the mind of Christ, she says to her children, "I told you about the Lord; I tried to bring you to trust Him, but you have scorned the ways of God and gone down into sin and all that I can say now is 'Amen' to your condemnation." She had been made supernatural—now she saw that God's ways were just and right. So when the voice of God rang out, "Depart from me," the voice of the mother from beside the Throne uttered a sincere

"Amen." It is only right that those who reject Christ should go to Hell. You must repent to escape this penalty.

### 2. You Must Turn to Jesus

Now this is repentance—to turn from sin in godly sorrow and to turn to Jesus in saving faith. Your works will not keep you out of Hell; your goodness will not keep you out of Hell. "By grace are ye saved through faith."

Charles H. Spurgeon never tired of telling the story of how he was saved. He had been trying to save himself by his own works. Then one rainy Sunday morning he wandered into a little chapel and sat down with the few worshippers who were there. That morning the minister preached on the text, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22). At the close of his sermon he pointed his long, bony finger at young Spurgeon and said, "Look! Look unto Him, young man! Look unto Jesus and you will be saved." That morning Spurgeon looked unto Jesus and was gloriously and wondrously saved. Sinner, that is all you need to do—just look. Look to Jesus. Look to Him in saving faith. Look away from your sins and look to Jesus. Then you will be rejoicing that your name has been written in the Lamb's Book of Life.

In the old days a schoolmaster came to a certain home and said to the father, "Where is your boy?" The father investigated and learned that the boy had been playing "hooky." After a talk

with his father, the boy said, "God helping me, I will never do it again." The father forgave him, but the law of nature says that sin must be punished. So the father sent the boy to the dark garret room to sleep for the next several nights. The first night the father and mother could not rest. The mother sat by the fire-side sewing, and the father tried to read, but their hearts were upstairs in the darkness with that boy. They went to bed, but they could not sleep. They heard the clock chime eleven and then twelve and then one. Finally the father could stand it no longer, so he took his pillow and went up to the dark garret room to sleep with the boy. He lay down by the boy, drew him close to his heart and finally went to sleep, bearing the boy's punishment along with him. He did this every night that the boy was supposed to stay in the garret room. The father was innocent, but he suffered in order to put the boy right.

Oh my friends, Jesus came to our garret room of sin and suffered for us! He did more than any father can ever do: He took our place and paid the debt that we owed. God help us to accept Him and thus shall we escape Hell, the everlasting home of the lost.

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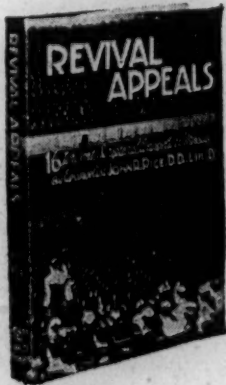
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